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REVIEW

BRIGHAM YOUNG UNIVERSITY'S UNOFFICIAL MAGAZINE • FEBRUARY 5, 1992

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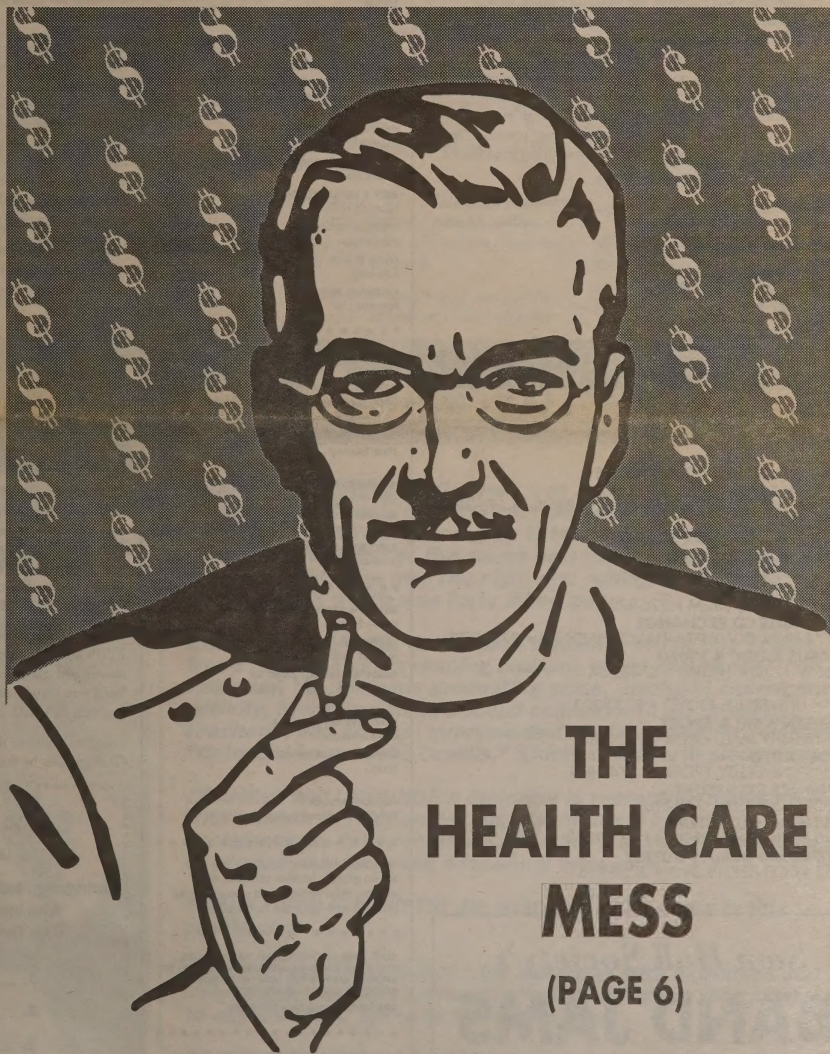
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LETTERS

correlating our culture

To the Editor:

Mathew Maclean, in "International Church?" (SR, 29 January '92) presents a convincing argument for the need to separate our intermountain Western culture from the gospel when correlating a worldwide church. He overlooked the fact, however, that correlation represses different cultures even in the United States.

The Church in the American inner-city is a perfect example. For many African-American converts, conversion to Mormonism means yielding one's religious culture. Gospel music is out, as is any form of charismatic worship—much of which is symbolic of African-American heritage. Like Mr. Maclean, who was disturbed by the Japanese members who felt that their membership called for them to celebrate the Fourth of July, I saw much irony in an inner-city Primary dressing-up for Pioneer Day—especially since some of the Saints who crossed the plains were slave owners.

Although many members recognize the wrong in correlating our culture, what can we do to stop it? I think the answer is to open our Western American meetings to diverse cultural representation. A friend in another church told me recently of a missionary homecoming in her congregation. The missionaries were returning from Africa, and for part of their worship they performed native African religious dances. Perhaps if we were open enough to allow such representation in our church, we would find that "reverence" has less to do with volume and motion than with worshiping Jesus from a loving heart.

—Bryan Waterman
Snowflake, Arizona

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EXAMINE LIFE AT BYU—SOMETIMES
HUMOROUSLY, SOMETIMES CRITICALLY, BUT
ALWAYS SENSITIVELY.

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STAFF, BYU, UNCC, OR THE CHURCH OF JESUS
CHRIST OF LATTER-DAY SAINTS.

NOTE

from the associate publisher

student review and the golden age myth

Years ago when I ate at the Cannon Center, took Freshman English, and attended *Student Review* meetings for the first time, I was taken aside by an aged staffmember and told of a time on the *Review* when "the issues covered were at once more controversial and more tastefully handled, *Campus Life* was funnier, the articles laid themselves out, and advertising dollars flowed like milk and honey..."

The impression that things were once grand and are presently a mere shadow of the past is common to nearly all lasting organizations. The earliest of the ancient Greek writers longed for an earlier "Golden Age." Similarly, many people—both on and off staff—feel and have felt that *Student Review* has degenerated since its founding days. This impression was particularly common at the time I joined the paper. I can't say whether the paper had deteriorated before I joined it. I can, however, vouch for the fact that it hasn't deteriorated since. On the contrary, the trend on the *Review* has since been one of steady improvement.

Despite the recession, advertising dollars are at an all time high. Also bolstering our accounts are several highly successful *Review* sponsored promotions. The design of the *Review* three years ago cannot be compared to the paper's present look. Advancements in technology together with the use of color and other effects have left the old paper far behind. Most importantly, improvements in the support branches have been coupled with positive changes in the content of the *Review*. This semester, editorial is working on several exciting articles on issues important to the BYU student body. (In addition, *Campus Life* has never been funnier.)

Now is the time to be with the *Student Review*. The paper is at its best and is improving with every issue. We've even expanded onto the airwaves. Rather than any other time, this truly is our "Golden Age."

STAFF NOTES

The staffmember of the week is Joanna Brooks. Probably the *Review's* longest-running staffmember, Joanna in many ways embodies our organization. She reminds us that on *Student Review* it is the people that come first, and that situations can be win/win rather than win/lose. Moreover, her *Campus Life* section is consistently good and her *Campus Life* staff is completely out of control. Thank you for everything you do and have done.

The editor highly recommends "Life, the Universe and Everything," BYU's highly-acclaimed science fiction symposium. From literature to movies and animation to general weirdness, February 5-8 promises to bring imagination and dedication to all who attend. Most events are free with BYU I.D. Support your local aliens...

Congratulations to the Utah Jazz for beating the world champion Chicago Bulls by three points in triple overtime.

FACE VALUE

Intriguing. Influential. Important. Incomprehensible.
Who are the 5 neatest students at BYU?
Give them a name; we'll give them fame.

1. _____
2. _____
3. _____
4. _____
5. _____

Fill out this form and turn it into the Inscape office,
locker 16 in the Maeser Bldg., or give it to your
favorite SR staff person by March 1.

Sam Hall Society's

BAND JAMS

will be this week!

for information contact
Darren Vance at 375-0058

sponsored by STUDENT REVIEW

what if wards went commercial?

The Church has an amazing economic system. Recently, the Brethren coped with the rapid increase in membership by revising the budget program. Under the new system, a ward's budget allotment is based on its activity rate. Now, what if we took that idea a step farther by introducing some competition?

There has been heavy debate over the policy that each member is obligated to attend the ward within whose boundary he or she resides. With the simple repeal of this long-standing policy, the free market system could take over and the Church economy would explode! Ward leaders could market their franchise as they pleased, attracting new members. Attendance would most surely shoot up and the incoming revenues would be that much more bloated. Each ward would

become its own small business.

Committees in every elders quorum and Relief Society would take charge of marketing strategies and decide on policies that would attract more people to their ward, and the Church could give out monetary rewards accordingly. The best place for this to happen on a trial basis is right here at BYU. Each ward could come up with its own little slogan and policy that would set it apart from the rest. Some of the slogans we might see are:

- Only 8.8% of your income when you pay 88th ward tithing!
- Tired of the same old bread and water, week in and week out? In the 11th ward you'll get all the Oreos you can eat and Pepsi you can drink, every week!
- In "74", there are babes galore. So hit the

floor, and you can score!

•Come attend the 32nd ward. Guaranteed wedding date within two months or your tithing back! (The bishop has connections at Wymount.)

•Are you a deep doctrine buff? Come to 55th ward where any doctrine goes!

•Don't even come to the 4th ward. Just phone in your name and social security and we'll take care of the rest! Call 378-EASY today!

•Attend the "U.C. BYU" ward. We meet at Kiwanis Park at 2 p.m. on Sunday. Bring your towel and tanning lotion and we'll catch some rays.

Maybe some wards would start getting radio spots and invent little jingles like

this one that you can sing to the tune of *Yankee Doodle*:

•Come attend the 15th ward, it is really funky. You can even get endorsed if you're a life long junkie. Fasts are only 18 hours; missions aren't required. Sacramento's one half-hour long, and the bishop is inspired.

by scott whitmore

Or this little one that goes to the tune of Diet Coke ("Just for the taste of it...")

•We sell indulgences, 64th!

With all the extra money wards make, they could have some raucous activities and wild vacations. Wards could give out loans, interest-free, have refreshments en masse! Let's write Salt Lake! Δ

Join the W.I.G. Revolution: Write in Grant!

Grant Solomon for BYUSA President!



GRANT IS HARDWORKING: Grant was born to a poor sharecropper family in southwest Missouri as the fourth of seventeen children. Growing up in the worst of poverty, he worked his way out of the slums as a teenager by making macrame owls late into the night and selling them at the nearest town which was forty miles away.

GRANT IS A LEADER: He became treasurer of his Boy Scout troop for three years running and was voted the "Most Resonant Voice" in his graduating class. Strong in church activity, Grant served as second counselor in his deacons', teachers', and priests' quorums and wrote a roadshow entitled "Celestial Love in the Ozarks," which took fourth place overall.

GRANT IS WELL-ROUNDED: Majoring in recreation management with a minor in fashion design, his interests include backgammon, dolls, ceramics, monster trucks, breakdancing, Gregorian chanting, and educational television.

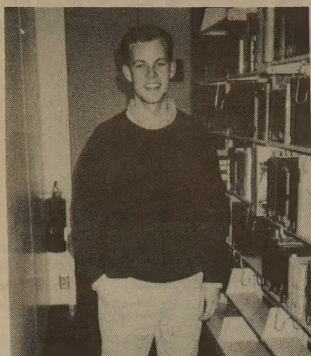
GRANT LIKES FEMINISTS: He won't wear the pants in this presidency.

GRANT IS MULTI-CULTURAL: He identifies with Scotsmen and Polynesian men who encounter resistance when they choose to express their cultures through dress.

GRANT IS POLITICALLY CONSCIOUS: Grant has frequently spoken out against economic systemic terrorism via government control of the typically exorbitant lima bean crop and against cities with more than one word in them. (Des Moines, for example.)

Grant has some great ideas that will change the way BYU students live forever!

have you seen me?



Recently, we commissioned packs of mercenaries to accost unsuspecting students on campus, take their pictures, and have them fill out a personal questionnaire. Then, we showed the photos of our victims to a randomly selected panel of hysterical, sugar-fed Campus Life staff members who filled out the same questionnaire given the victim, answering as they thought that person would. How good a judge of character are you? Which profile is truth and which is fiction—#1 or #2? The answer is printed below, upside down.

#1

Hometown: Murray
Major: Accounting
Number of years at BYU: 3 years
Have you served a mission? Yes If so, where? *Independence, Missouri*
Do you currently belong to any organizations/clubs? Yes Which ones?
E.F.Y. Counselor, Folk Dance team, Honor Code Council
Last book read: *Seven Habits of Highly Effective People* by Steven R. Covey
Where do you spend most of your time on campus? *Tanner Building*
Where did you buy your:
•shirt? *Gap*
•pants? *Gap*
•shoes? *Payless Shoes*
•sweater? *Mervyns*
Where did you eat your last meal? *ELWC Cafeteria*
If you were a hi-fi stereo, what album would you want played on you? *Chicago 19*
If you could take any one item with you on a Sahara trek, what would it be? *the Liabona*
If you could raise pigeons with any famous historical figure, who would it be? *Richard Nixon*
If you could be any character on "Welcome Back, Kotter," who would it be? *Epstein*

#2

Hometown: *Salt Lake City*
Major: *Chemical Engineering*
Number of years at BYU: *1*
Have you served a mission? *Yes* If so, where? *Sapporo, Japan*
Do you currently belong to any organizations/clubs? *No*
Last book read: *Book of Mormon*
Where do you spend most of your time on campus? *In class*
Where did you buy your:
•shirt? *A gift from Mom*
•pants? *A gift from Mom*
•shoes? *My dad's*
•sweater? *ZCMI*
Where did you eat your last meal? *My apartment*
If you were a hi-fi stereo, what album would you want played on you? *I don't know.*
If you could take any one item with you on a Sahara Trek, what would it be? *Water*
If you could raise pigeons with any famous historical figure, who would it be? *Joseph Smith*
If you could be any character on "Welcome Back, Kotter," who would it be? *Epstein*

hot 94.9 and the myth of radio rhyme

I'll share with you a little known fact about me: I used to work at a radio station in Rochester, New York. That's right, for two years I was a disc jockey at a station that played "alternative" music.

Before you get too impressed, you should know that it was a very small station that almost nobody listened to. We were only 3,000 watts; yet still, we were a real radio station, and if you had a decent receiver, you could hear us.

After some time on the air, kids in school and others started to recognize my voice. "Hey are you that Matt Workman on the radio?" they would ask. I would tell them "yes," and they would almost always start doing impersonations of what they thought DJ's sounded like: "Hey, hey, hey, this is Fat Matt, I'm the coolest cat, and I'm here to tell you where it's at!" For some strange reason, everybody seemed to think the most important thing a radio announcer did was rhyme words.

I couldn't figure out where they got this idea from. The only time I ever really rhymed words was when I played Hoodoo Gurus songs.

Last year, however, I found out where everyone has gotten these notions. They've been listening to Utah's own HOT 94.9.

I stumbled upon HOT 94.9 one day while riding in a friend's car. He turned the radio on and a strange voice came billowing out of the speakers. The voice had such violent fluctuations in tone that it sounded as if the announcer was being poked with a stick in the more "sensitive" regions of his anatomy. "This is HOT 94.9, your 24 hour tower of power, makin' the other stations cower, we're sendin' them to the shower, and it's makin' them sour, 'cause we smell like a flower!"

This was one station that definitely rhymed, from the names of the DJs to the names of the callers:

DJ: This is Doctor Proctor! On the HOT line, we have a female named Laffy Taffy, and she's gonna tell us what's makin' her daffy!

Laffy: I'm here to say "yo" to all the boys that I know, now let's start this show with some Bel-Biv-Divoe!

All this rhyming quickly annoyed me, but I continued to listen

anyway. I soon discovered that HOT 94.9 was more than just white DJs talking to white kids trying to make inner city rhymes. It was, perhaps, the only forum a Wasatch Front high school student had to share his or her views on the important issues of the day:

DJ: Today's topic of discussion is: "Who's better, boys or girls?" I've got a divine caller on the line, and she's feelin' fine. Hey, what's your name?

Caller: This is Racy Tracy, and your tunes are makin' me spacey.

DJ: Hey Tracy, who's better, boys or girls?

Racy Tracy: Girls!

DJ: Wow! On line two we have Rufus the Dufus. Hey Rufus, what high school do you go to?

Rufus: Highland!

DJ: Rufus, who's better? Boys or girls?

Rufus: Boys!

DJ: I bet Tracy will think you're wrong.

After about an hour of this, I decided I had received enough youth culture for one day and popped a Big Audio Dynamite tape into the deck.

I haven't heard the station since, but there's something about HOT 94.9 that seems to stick, it's like some evil trick, it almost makes me sick, it hits me like a brick, it cuts me to the quick...Δ

by matthew workman

top twenty

1. the id, 2. low-paid CEOs, 3. spontaneous combustion, 4. Al Franken, 5. deceiving 40 degree weather, 6. sheets just out of the dryer, 7. the old Front Row Joe song, 8. cheap gas, 9. tranquilizers, 10. cold showers, 11. Count Chocula, 12. indulgences, 13. Stratego, 14. newts, 15. free stuff, 16. Mystic Mints, 17. Zips, 18. instant oatmeal, 19. free stuff, 20. Dana Carvey

BOTTOM TEN 1. Temple humor, 2. the new Front Row Joe song, 3. meat-flavored ice cream, 4. whites who wannabe black, 5. synthetic cheese, 6. death squads in Puerto Rico, 7. "Honor" Code enforcement, 8. fake plants in the JSB, 9. the new Joe Cannon commercial, 10. people in your ward who imitate Dana Carvey.

eavesdroppings

January 18, 5:34 p.m., Somewhere in the Enclave.

Female: Oh my gosh, are we wearing the same shirt?

Male: Where's yours from?

Female: The Gap.

Male: Whew! Mine's from Banana Republic.

January 24, 2:30 p.m., Anguished cries from the Grant Building.

Female: I get dumped four times this week and now I trip over myself! Everything is going wrong.

Male: Dumped four times in one week? I'd be lucky to get dumped once.

the g.a. name game

Having trouble with Standards? No sympathy from Provo cops? What you need is a name fit for a General Authority. With proper use, your new G.A. name will get you instant credibility around campus (especially in your religion classes), good seats at General Conference, and a nice letterhead on your personal stationery. To get one, just follow the directions below:

- 1 A single initial sounds dignified and keeps people wondering. So...
- If you were born in an even-numbered year (ex. 1968), take the first letter of your mother's maiden name.
- If you were born in an odd-numbered year (ex. 1969), take the first letter in the name of the

high school from which you graduated.

- 2 Now you need a full name (it can go either before or after your initial). Take the one that

after), use the one below that matches the month of your birth. (January=1, February=2, etc.)

1. Kimball
2. Tanner

by e. serge martinez

corresponds with the last digit of your Social Security number.

0. Parley
1. Brigham
2. Hyrum
3. LeGrand
4. Wilford
5. Ringo
6. Orson
7. Fielding
8. Elden
9. Ozzie

- 3 For your last name (the one they will name a BYU building

3. Benson
4. Widtsoe
5. Richards
6. Detmer
7. Ballard
8. Romney
9. Smith
10. Schwartzkopf
11. Snow
12. Talmage

Good luck with your new names, and we'll see you in the *Ensign* centerfold soon. Δ

STUDENT REVIEW Live

Mon — Thurs = late night: 11pm to Midnight
Saturday 5pm — 6pm

**Feb 6
Thurs**

celestial lottery
brady trivia
and more

**Feb 8
Sat**

live remote at
THE ROCK GARDEN

**Feb 10
Monday**

late night
family home
evening

**Feb 11
Tuesday**

byusa:
The Finalists

**Feb 12
Wednesday**

open discussion

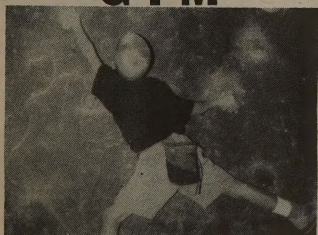
**Feb 13
Thursday**

weekend preview

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16 W. CENTER, PROVO

ISSUES & OPINIONS

after the voice teach-in: some things never change

Reactions to VOICE's recent teach-in on violence against women have demonstrated that no matter how loud you speak about sexual violence, some people, even "experts" on the subject, will never hear.

One week after the teach-in, a University Police "crime prevention specialist" explained the need for an

"park in well-lit areas..." "carry keys visibly," "check car back seats," and so forth.

The University Police continue to perpetuate the myth that most sexual assault is "blitz" assault—by the ski-masked, doped-up sicko stranger hiding in the bushes. The fact that testimonies and lectures and the teach-in tried to express is that sexual violence is more likely to come from someone you know or trust than from a stranger. Statistics show it will happen to one in three women by the time they are twenty. And, according to the Utah County District Attorney's office, in 70 % of these cases, the victim will *know* her assailant.

I have been sexually assaulted twice in my life. The first time occurred when I was

twelve, walking home from cheerleading practice, at 2 p.m. in the afternoon, on my street, 100 yards away from my home in a nice, upper class white neighborhood. The assailants—two boys I had known since the third grade and whom I saw almost every day in high school. The second time was last spring, by someone I had known for eight months, in his apartment, with his roommates (also my friends) sitting in the next room. As I left, I heard him go next door and tell them about it. Three months later, he left on a mission.

I always carry my keys visibly, check my back seat, and lock my doors. But it has happened to me. Twice.

I can't quite identify what I feel when I see the Universe chock full of such police statements and letters to the editor from people upset by the sentiments expressed

at the teach-in. Upset? Angry? What does a teach-in on violence against women have to do, one letter asked, with lectures on increasing the numbers of feminist faculty or establishing a Women's Resource Center or identifying the source of the impulse to be sexually violent?

My friend, it has everything to do with it. If combatting sexual violence were a mere matter of preventing blitz rape, all it would take is a few more police patrols and blue emergency phones. But it is not that simple. It is a matter of consciousness-raising: combatting the *societally* sustained attitudes that allow a boy you rode the school bus with for five years to sexually humiliate you on the street and the social mores that allow a twenty-year-old man to pin down a woman and do as he pleases.

Will someone please listen up? Please? Δ

by holly smith

upcoming series of rape prevention seminars on the front page of the January 29 Daily Universe. He said, "Many women will live in large cities sometime during their lives and they will need to know how to protect themselves from becoming victims of crime." This specialist went on to cite important tips for avoiding assault:



utah cares about health care

On Tuesday, January 14, Utah Congressman Bill Orton held a Provo "town meeting" to discuss national health care. It was an issue of major importance to some 400 Provo residents who crowded into the County Administration Building's basement conference room; in fact, so many people attended, that the halls outside the room were packed, and Orton's staff collected names and phone numbers in an effort to schedule another hearing.

Orton discussed the three main proposals that will shortly be debated in Congress: the "play or pay"

person or family pay a deductible for all their health care requirements, with the government making up the difference. The drawback to this plan is that the several hundred dollar deductible will still be out of reach for the growing indigent population—the very people suffering from a lack of health care now.

The Canadian-style single payer system would ensure that each citizen would receive care regardless of employment opportunities or ability to pay deductibles, and the government would pay the health care provider. This would greatly cut costs since presently, only 16 cents out of every dollar spent on health care in America actually goes towards health care. The

majority of the money goes to insurance costs. The single payer system reduces these costs, because the government negotiates prices directly with the health care provider, eliminating the need for private insurance companies. It is estimated that this plan would cut U.S. health care spending by about three billion dollars.

While Orton did not endorse any of these systems, Provo citizens had varying opinions. The John Birch faction was busily propagandizing against the "evils of socialized medicine," reading anti-government intervention literature and religious rhetoric when called on to speak.

When the question of what kind of government we should have (in reference to the responsibilities of its citizens) arose, one reactionary sympathizer shouted "None!" More thoughtful comments were made by other individuals who discussed the importance of preventive medicine, options such as homeopathy, and the idea that presently nationalized programs such as V.A. hospitals are inadequate, not because of inherent flaws in nationalization, but because the programs are inadequately funded.

Although opinions varied at this meeting, the immense turnout and the number of people who voiced their views made it clear that Utahns are very interested in the national health care issue. That places Utahns with the rest of the 75 percent of Americans, who, when polled over the last 20 years, have expressed a desire for a national health care system. Perhaps it is an idea whose time has finally come.

For more information on national health care contact: Physicians For a National Health Plan, c/o Michael Fratkan, 975 First Avenue, Salt Lake City, 84103, 355-6818, or Oil, Chemical, and Atomic Workers Union, 364 West 900 North, Salt Lake City 84103, or Congressman Marty Russo, U.S. House of Representatives, Washington D.C. 20515, 202-225-5736.

by heather t. harman

proposition, expanded Medicaid, and the Canadian style single payer system. The "play or pay" system will require employers to provide health care benefits for their employees or pay into a national fund. This slightly modified version of our present system still relies heavily on economic forces and discriminates along class lines—those who can get jobs will still have better health care, and those who cannot get jobs will still have to rely on less than adequate government funds.

The expanded Medicaid proposal would have each

work, don't laugh a response to brant bishop

Brant Bishop was right—we can't blame Japan for our economic problems, much less our recession. It's natural that Japan should look out for its own economic interests, and they've done well. Clearly Japan's national strategy of having their own consumers sacrifice when their products were inferior (using these market profits for research and process development) has paid off in high employment, a powerful industry, highly competitive products and technologies to sell in Japan and abroad, and sustained economic growth. I'll further agree with Mr. Bishop that "scapegoat" looking is unproductive—but just who is doing the looking?

Japan's America-bashers blame a "lazy" and "racially mongrel" work force, but let's side with Mr. Bishop and blame the exorbitant pay of auto executives whose total compensation was about twenty cents per vehicle (and less, incidentally, than the Japanese auto CEOs, if you include their million-dollar memberships and expense accounts).

Of course, if the executives are to be blamed, the shareholders in American industry should be blamed also: they must really want to lose their money, or else they wouldn't hire those CEO's into "cushy jobs" in the first place. So obviously, according to Mr. Bishop's logic, our entire industrial system must be shot, and should be dropped, to be replaced with "something else." What is this something that he would have us convert to? He mentions three champions: Toys 'R' Us, Boeing, and Microsoft. Let's take a look at them:

Toys 'R' Us: The business of selling almost exclusively imported merchandise (ever try to find anything made in the USA in Toys 'R' Us?) while paying low wages is hardly the best solution for the bulk of our economy.

Boeing: One of our biggest exporting companies, this is a good example of applied government industrial policy. But even it has lost nearly a third of its market to Airbus (an example of an even better managed and more heavily-subsidized European company), and the Japanese just exported \$4 billion in components and parts for the aircraft industry at the expense of US aircraft companies. Not good.

Microsoft: The Japanese Ministry of International Trade just published their plan for dominating the software industry over the next few years. Their "standardized method," thanks to government involvement, may well produce software at a fraction of the cost and time of American companies.

Essentially, even our success stories are in trouble—and "scapegoating" America does not explain it all. If the American auto industry was the *only* industry that had competitiveness problems, we could blame the US executives, or American workers, etc. But when almost all U.S. industries are in decline, we must question whether public policy has had some role. Lester Thurow, Dean of Economics at MIT, suggests that the present U.S. strategy was like sending a football team to play with no coach and no game plan, when the opposing team has both.

Virtually all of the industries that provide a high

standard of living have been selected by other countries who are making the necessary sacrifices and are working as a team with their industries to ensure national competitiveness. These countries understand that their industrial enterprises are the means to which they can achieve their economic and social goals; on the other

hand, our adversarial philosophy and policies assume that industry possesses unlimited wealth that can be plundered to satisfy our economic and social appetites without regard to competitive ability. When one of our industries loses its competitive edge, we gladly "feed it to the Lions" (we make exceptions and subsidize such socially advantageous products as tobacco). Competitor nations strategies will not work against us unless we let them work. Our industrial companies can compete with foreign companies, but it is unlikely that we can compete with them, their government, and our own government at the same time.

The world has changed. We may not like the new economic order, but America no longer has the power to force other nations to comply with its view. We are fast losing the wealth to consume far more than we produce, or to "protect" the world militarily. America must modify its laws and policies to work with its industries to provide a nurturing framework (even occasionally offering temporary protection as virtually all other nations do) while *forcing* them to compete with the best in the world. Simple, open-ended protectionism has proved disastrous to many nations. You can change policies in such a way as to achieve social goals without destroying the capitalist initiative to make better products and services. Japan has given us a good example of that, while Europe has given us a good example of a pragmatic approach to deal with Japan's predatory economics: Europe has simply said, "We like your products; it is important for us to compete with them so we can improve, but we *cannot afford to allow such an important industry to die without giving it a chance to improve*". Europe's auto industry is, on the average, much less efficient and has lower quality than the U.S., but they recognize what they must do to survive—limit the Japanese auto industry in Europe for the next several years.

While it would be hard to argue with Mr. Bishop about President Bush's political motivations for going to Japan, I do take issue with the title, "Last Laugh." For many, who have lost their jobs to imports, who cannot borrow money from U.S. banks to start companies, who fearfully look forward to getting a meaningful job in industry when they complete their education, it is not a laughing matter. Neither will it do to make it a crying matter—it is a matter of hard work, learning to be better at what we do, learning to produce more than we consume, learning to be better managers and workers, writing letters to our Congressional representatives, and working to promote a change in the attitude of our government—both Republicans and Democrats, Congress and Administration. We *must* insist on cooperation between business, industry and government. And that's just the way it is. Δ

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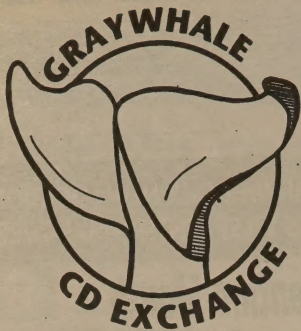
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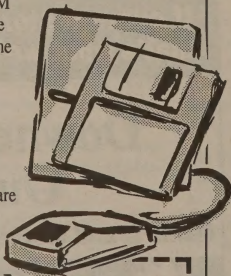
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ARTS & LEISURE

saint maybe

Despite the mediocre movie, I read *The Accidental Tourist* and have been a fan of Anne Tyler ever since. Her latest book, *Saint Maybe*, has only enhanced my opinion.

I have appreciated Tyler for her preoccupation with families—a dying subject, it seems—but I would have been disappointed if family relations were the central theme of *Saint Maybe*, just as one is disappointed with a broken record. Fortunately, Tyler doesn't break the record, for *Saint Maybe*, while it includes aspects of the family, centers on the individual soul. Specifically, Ian Bedloe's soul.

Ian thinks he has sinned, and seeking forgiveness, or rather, relief, he comes to The Church of the Second Chance. Reverend Emmet instructs Ian, "You can't just say 'I'm sorry God'... God wants to know how far you'll go to undo the harm you've done." Ian's penance isn't a few Hail Marys over dinner; he is to leave college and beg in raising the son and two daughters of his brother Danny.

The theme of this novel is painstakingly clear: wrongs must be righted and forgiveness must be earned. It's a principle that we often want to forget, but a principle that Tyler drives home. Raising the family of three, Ian spends the next twenty years of his life searching for forgiveness, a laurel that seems almost out of reach. How long will it take? "I've been atoning and atoning, and sometimes lately I've hated God for taking so long to forgive me," Ian moans. But Reverend Emmet instructs, "The burden is that you must forgive." This is the other side of the forgiveness coin; this is what Ian must learn. But does he?

By modern definition, a hero is one who endures; by ancient definition, he is a person of magnanimous quality. The greatest credit I can give to Tyler is that, in a literary world where the

protagonists are degenerates and psychopaths, she fits Ian to both definitions of hero. Ian manages to raise the family, and, as any parent can attest, this is certainly difficult. But in choosing to raise the family, Ian does what is right, good, and noble. Tyler's presentation of a true hero is *Saint Maybe's* highest asset.

Tyler's writing skills have continued to climb. One of the tricks of good writing is to mention a peculiarity of a given scene that will force the rest of the scene to form in your mind. When Ian is with his girlfriend, Cicely, Tyler needs only mention that Cicely's younger brother "hung around the two of them on the screened back porch," and the entire scene becomes clear: a warm summer evening, a swinging chair, and a couple anxiously waiting for the opportunity to make out.

I also appreciate Tyler's loose and familiar writing style. Tyler writes in the colloquial vernacular (not to be confused with simplistic prose). Her sentences are both complex and simple, according to their function. The first 100 pages of the novel are some of the most powerful words I have ever read. This causes a problem, however, in that the next 200 pages pale by comparison. It even seems that the climax of the novel is in the first third (or even the first chapter), and the rest is a long and excruciating resolution.

There are ten chapters in *Saint Maybe* and each chapter has its own main character. The key protagonist is Ian, but centering on a different character

by michael mitton

every forty pages breaks up the monotony with which novels are often labored and avoids the sometimes awkward omniscience of the narrator. Still, Tyler manages to avoid the other extreme of creating ten independent short stories.

Anne Tyler won the Pulitzer Prize in 1988 for *Breathing Lessons*, but I think *Saint Maybe* is the better book. Δ

the fall of atlantis

The disappearance of Atlantis has been theorized about and pondered upon for many years. Except for Geraldo Rivera and the folks at Time-Life Books, however, Americans tend not to think about the world's most avoidable tragedy. Well, my friends, now is the time to cry over spilt milk. Even as you read this, the blood of Atlantis calls out in dire urgency to warn us of our impending destruction.

Atlantis was once a peaceful haven of purity and love; there was a smile on every face and a song in every heart. Things changed, however, as smiles turned to sneers and songs turned to rally chants; Atlantis was feeling the sting of non-conformity. From humble beginnings with the introduction of Birkenstocks and bad haircuts, the plague raged into a frenzy. Soon, small children were using words like "environmentalism" and "nuclear holocaust," and farm animals were in a hubbub over political correctness. Destruction was inevitable.

by jennifer riggs

Why didn't anyone alert ill-fated Atlantis to the doom of its own making? In truth, they did. Public officials and religious fanatics admonished them daily, but the effort was in vain. Atlantis had chosen its fate; it eventually non-conformed itself clear off the planet and into oblivion.

It is indeed a tragedy to witness such a preventable misfortune, which is precisely why we must take immediate action! So, with Atlantis in mind, let us sock the sockless, force-feed the fasting, and offend the oversensitive. With your help it may not be too late. We must use hindsight to light our way into a more harmonized and homogeneous future, because the mistakes of the past need not be repeated. Please help pull Provo out of the downward spiral of non-conformity. The blood of Atlantis calls out to you to shear the black sheep of the herd and graze in eternal harmony with the flock of the future. Δ

scotty at sunrise

Last week Student Review met with Scott Klawin ("it's spelled like it sounds") or better known as Scott Christopher, the morning DJ for K-96 FM here in Provo, at the north "slab" in the HFAC. Scott and I talked about his scholastic, acting, and radio careers, our mutual admiration for Jerry Seinfeld, Woody Allen (Scott does a great Woody Allen impression) and our interest in ferret farming. Last year Scott won the Irene Ryan Award, the most prestigious collegiate acting award in the country. He acted in the film Porter Rockwell and received third billing next to Karl Malone. He also starred in a lesser known film, At Gun Point, and has acted in numerous BYU theater productions. I saw him in Broadway Bound and I was taken aback. And now my clock radio is set to K-96, so Scott wakes me up every morning. Here's some of the juicy details of our conversation.

Student Review: Are you attending BYU right now?

Scott Klawin: No, currently I am not. I just discontinued, which means I can come back; I can if I want.

SR: Why did you discontinue?

SK: Because my wife is great with child and we need some extra money. Also, I wanted to spend more time with the radio, preparing my shows etc. When I was doing both, school and radio, I didn't do well in either. My show suffered and I got an A and three E's. Now I can spend more time with my shows, and they are really clicking.

SR: What plays have you acted in here at BYU?

SK: I was in *Broadway Bound*, *Blessing*, and various productions with the Mask Club.

SR: Which acting award did you win? And how?

SK: Well, from *Broadway Bound* and *Blessing* they nominate actors to go to the regional Irene Ryan acting competition. Luckily, I was nominated for both shows. So I actually took someone else's place; I went for two people. So I went to the regionals in California last year and I took a partner, my brother, and we won. Our region is all the western states. So we were shocked, nay, appalled that we would win the west. And the winner goes all expenses paid round trip to Washington D.C. to compete with the winners of the other regions of the country. And with some crazy twist of fate we won there too. So theoretically, as we like to say it, so people can understand the scope, I won the Heisman Award of acting.

SR: So, like Ty Detmer is the best collegiate football player, you are the best collegiate actor?

SK: I guess so.

SR: Have you been able to get many acting jobs here in Utah?

SK: I did the Porter Rockwell film and right now they're down in L.A. trying to sell it to a distributor. I was in a bad movie called "At Gun Point" that you can find around town in video stores, and I've done a bunch of commercials. So yes, there is work around here, but it's just a matter of how do I stay alive until it happens. Thus, I work in radio. And they work with me. They realize that I'm not going to stay here forever, and getting back to the Ty Detmer metaphor, Ty's going to move on, and so am I. Unfortunately I feel like Earl Kaufman.

SR: How long have you worked for K-96?

SK: I've been there just over a year.

SR: Did you just walk into the station and say "I want a job"?

SK: Yeah, I did. A friend of mine worked there and told me there was an opening for the overnight shift. I went down to talk to the guy and bing, bam, boom I was the overnight DJ, for a while. I think they listened to me and said, "He's not bad." I kept telling them that I wanted to do the morning news, and luckily, about that time, the news guy up and quit. They put me in there and I loved it. I had a good time; I brought a lot of humor to it.

SR: Did you have any radio experience before then?

SK: A little bit up in Salt Lake. Just as I got to this station up there they went satellite, so they didn't need me anymore. I went to radio school in Salt Lake as well, so I knew the tricks of the trade. I knew how to do it, but I hadn't actually applied it anywhere.

SR: How did you end up in the morning spot?

SK: Last May the morning DJ quit and they told me, "Congratulations, you're the new morning guy."

SR: Did they give you a raise? I mean, morning DJ's are supposed to make the most money.

SK: Yeah, they started paying me minimum wage. They decided to join the rest of America. It's not a money making endeavor.

SR: It's just a job.

SK: It really is. It was getting me through school. And right now it's not getting me through school.

SR: Ok Scott, we've talked about some of your back ground, now tell me why people should listen to your show "Scotty at Sunrise"?

SK: I'm not your average radio guy. I'm not planning on making a career out of it, but I take my job and my show seriously.

I'm not Mr. Radio Voice Extraordinaire, with a booming "bah, bah, bah, bah, bah" (his Wolfman Jack impression). I'm not a mindless freak either. My show is very upbeat, lively, and real. If I screw something up, I'll say it: "Oops, sorry, I got the wrong cut on there." I'm not trying so hard to be polished. I think radio of the '90's is "fly by the seat of your pants."

SR: And people want that. Nobody wants to listen to these robots clicking off the records; they want people.

SK: Oh yeah, Nancy, my newswoman, and I fight on the air. I mean we really hate each other. It's unity. Unity through hatred.

SR: Do you give away a lot of things on your show?

SK: Right now we have dialing for dinner, we give away pizzas every morning, CD's, and Golden Eagle hockey tickets. And I always have some strange contests going on. Like I had the worst Utah name contest. People are always calling up with new names: Lapreel, Flayon, and Franthel. On my show we give away more things than all the other shows together. Just in the eight o'clock hour we give away four prizes. Steve the movie guy comes in and plays bits from movies, and callers guess what movies they're from. It's really fun. It's probably the biggest



Batmobile, estimated at 325,000 pounds, British Sterling. It has front disk brakes, rack and pinion steering, and real marble dice hanging from the rear-view mirror.

SR: (These two have me in stitches) That's great, that's going to be good.

SK: I also have a segment for lyrical geniuses called "What The Heck He Say?" I play a bit of a song that you can't understand what they're saying, and callers call in to guess what they're singing. Like the new Seal song, some guy called in and said he was singing "Eel chair, Chewbacca's face, it doesn't bother anyone at all." People call up with the weirdest stuff.

We all break into different versions of songs by the Bee Gees, Men at Work and

interview by sean ziebarth

and most popular segment on the show.

SR: So besides Nancy with the news and Steve the movie guy, who else is on your show?

SK: Major Tom calls in on his way down from Salt Lake to report on the traffic. It varies from day to day. In the future I hope to have a series called "The Adventures of Batman and Robin Leach." Hey, here's the guy who does a great Robin Leach.

At this time we walk over to his friend, Heywood Bagley, who is munching on a sandwich and honey roasted cashews. He's one of Scott's theater buddies. He offers us some of his cashews. We both accept. They perform a preview of "The Adventures of Batman and Robin Leach."

SK: Robin, to the Batmobile.

HB: (In perfect Leachesque) The

Missing Persons. A young lady, annoyed, picks up her books, and leaves to study someplace where there aren't as many freaks eating cashews, talking about Robin Leach and Batman, and singing gross seventies disco.

SR: I'll ask you one more thing. Since you are the "Ty Detmer" of acting why don't you give our young actors some sound advice.

SK: Just do it. Act. Audition for whatever plays come up. And if you want to study something else, go for it. You'll need something to fall back on in between jobs until you make it big. You don't necessarily need to take acting classes, although they can't hurt.

Listen to Scotty at Sunrise from 6-10 a.m. weekdays on K-96 FM. He's fun, feisty, and best of all, he gives lots of stuff away. Don't miss out. Δ



why not serving a mission was the best two years of my life

Every semester as I make new acquaintances, I inevitably get asked The Question: "Where did you serve your mission?"

"I didn't."

In response to the blank look and stammering "Uhhhh," I quickly add, "I got married instead," to which I must also add, "in the temple."

This situation occurs to many young men like myself who have not served missions. Although we are not a minority in the Church, we do suffer prejudice here at BYU and other predominantly Mormon strongholds—prejudice that should not exist.

This prejudice comes from the misconception that only one way exists to do everything gospel related, from taking the sacrament to being saved in the Kingdom of God. True, only one gospel exists, but the way I use my knowledge of the gospel to save myself varies from another person's, since the amount of, and the capability to use, this knowledge varies.

My reasons for not going on a mission are many: hearing *Don't go* from three different bishops, finding my eternal companion at age nineteen, and desiring to serve the Lord in whatever capacity He would have me serve. While I won't detail the eternal companion part, I will discuss the bishops and the Lord.

At the end of my first year at BYU, I had the usual parting interview. The bishop of my student ward said not to waste my time or the Lord's in serving a mission—I wasn't ready yet. I went home to prove him wrong, but during my initial missionary interview with my home ward bishop, the talk turned from missions, to the importance of choosing the right eternal spouse (I'd already met my future wife) and how this decision would affect the rest of my eternal life. I left feeling different about serving a mission. When my family moved to Tennessee, my new bishop supported the other two. These experiences, coupled with those that came through personal prayer with the Lord, led me to decide not to go on a mission, but to get married and serve Him in other capacities.

What we usually forget as Mormons is the belief in private and personal revelation. Granted, what we receive as revelation will not contradict what the prophet has said, and not going on a mission appears to be contradictory. But it is not. What the Lord requires is constant missionary work and other types of service from all members of the Church, and *not* a formal two-year mission.

Since age nineteen, I have served as a Sunday School and elders quorum instructor. as a Young Men's instructor and presidency member, and (currently) as an elders quorum counselor in a non-BYU ward. This last position has made me particularly grateful that I did not go on a mission.

Many of the elders in my quorum that went on missions are now inactive, and had I gone, I most likely would feel like they do: that I had served my time to the Lord during those two years, and hence, that my salvation was secure. I feel this attitude has come about because many of

them went for the wrong reasons: family or peer pressure, "the prophet said so," they "love" the Lord; because they accept the idea that a person who serves a mission has it made in this world. Granted, they will be blessed for their efforts, but not as greatly as if they had gone for the right reason: to serve their

by eric l. christiansen

neighbors. Many missionaries miss this aspect of missionary service that is so often pounded into the general membership's heads: we are to bring our neighbors to a knowledge of their salvation. Serving a mission without this goal makes the two years a waste of time and effort—for the missionary and for the Church.

Is it really good for a person to serve a mission with any other purpose in mind? I would say no. Instead, the person should strive to serve the Lord in whatever capacity they can. Through time, they will probably develop the Christ-like love and caring required to serve a true, formal mission. Δ

when i had grown a foot or two

In my Primary years, I was introduced to the idea that when I was taller, I could hope to be called on a mission. The day arrived when I had reached my maximum height—it was time to fulfill my childhood dream. On my nineteenth birthday I did not face the dilemma of deciding whether or not to serve—my mission call had arrived a month earlier. My only challenge was to finish one more month of construction work in order to pay for my stay in one of the most expensive missions in the Church.

I was excited to be a missionary. President Spencer W. Kimball had greatly influenced me, and considering myself to be a worthy young man, I went on a mission. My family's reaction to my going was mixed. Of course my parents beamed with pride, I was their first son to go on a mission since my older brother had chosen a different path. One set of grandparents was happy to see one of the younger generation committed to the gospel; the other thought Europe would be a nice place

to go—as a tourist. My sister, who was very close to me, questioned the idea that anyone could believe in the gospel strongly enough to dedicate two years of their life telling others about it.

After spending the greatest two years of my life as a returned missionary at BYU, I still believe that every worthy young man should go on a mission. Before I am misquoted as often as President Kimball is, let me qualify my statement. First, not every young man should go on a mission, only every *worthy* one. Second, President Kimball said that they *should* go on a mission, not that they *must* go. Third, this statement does not imply that those who do not serve missions are unworthy to get married in the temple, hold church callings, etc.

Don't get me wrong, missions are a wonderful time and a great teaching tool of the Lord. My mission president stressed that missions were mini-lives that prepared you

for the rest of your life. Thus, missions are a weeding-out process of the Church's youth, a time when the Lord

by todd l. christiansen

can see just how faithful his servants are. And that is why it is important to go—but only if you are worthy.

I suggest that young men go on missions for many reasons: to see the hand of the Lord at work in daily affairs, to experience the joy of seeing others grasp and accept the truth, to strengthen an already existent testimony, and—perhaps the greatest reason—to learn humility by learning to love those who do not live the gospel in the same manner. Self-righteousness has no place in the heart of anyone who is thinking of serving, who is currently serving, or who has served a mission.

To all young men, I say go on a mission. But don't go just to say you went.

Go to love and serve your neighbors. Δ

missions: is it okay not to serve?

Last December, a *Daily Universe* poll indicated that nearly 70 percent of all BYU students found not serving a mission—specifically for men—an acceptable decision. While many were surprised by the high percentage, others were incensed and wasted no time before airing their views in that most widely read LDS medium for debate, the *Universe's* "Reader's Forum." I see some danger in their hostile reactions.

The commandment for "every young man" to serve a mission has had effects on the Mormon community which I believe were not intended by the leaders who popularized that catchphrase. The expectation that every 19-year-old man should be on a mission has created a rite of passage out of the LDS mission experience. Many Mormons seem to think that without this ritual, a man will not be able to function properly in Mormon society. Those who have opted not to take the opportunity—for whatever reason—have been stigmatized as unworthy, selfish, worldly, and unloving of their Heavenly Father. Families of these young men often feel a great burden of shame, as if their son has dishonored them in his choice. Because LDS young women are taught only to consider marrying a returned missionary, they are often condescending to those who don't serve. These attitudes are only intensified for missionaries who return "dishonorably."

Part of the problem stems from the high level of correlation involved in the Church. Determining a fixed age at which all potential missionaries should be prepared to serve has many drawbacks. Expecting candidates to meet a deadline contrasts with the nineteenth-century practice of extending calls to those who are ready, regardless of their current situation. Perhaps the emphasis should be not on the expectation to serve, but on whether an individual feels that the time is right.

When we consider a mission as a "rite of passage" and give it an almost liturgical nature, we foster the practice of judging by appearances. A young person is not necessarily good just because he or she has spent a number of months on a mission. Missionaries can enter and leave "the field" without ever gaining a love of Christ, a broken heart, or a contrite spirit. Determining character on whether a person is a returned

missionary causes many to "serve" only to receive the appellation "RM"; after all, with that and a highly visible garment line, a social life in the Mormon kingdom is assured.

I don't wish to be misunderstood: missionary service provides opportunities for personal growth and the development of a relationship with God—experiences equally valuable to both women and men. But coercing a person to serve is no way to help one understand the value of the experience. Apparently, some of the proponents of the "if you don't go, you're evil" line of thought feel that God's plan for young women is to push young men into service. This is an unfortunate misunderstanding of God's plan to help humanity, as well as an ironic underestimation of God's plans for women—especially ironic when the majority of those promoting this view are women themselves.

Overemphasizing the "commandment" aspect of the opportunity to serve a mission has only negative effects. While serving my mission, I knew a number of young people who had entered the mission field to please someone else. They brought with them burdens of unresolved guilt and doubts, and had been too afraid to tell anyone of their insecurity for fear of losing favor with parents or friends. Once on a mission, their fears increased; confession there would surely mean dishonorable release. And so they kept silent while being tortured internally.

How can we keep such unfortunate situations from occurring, while still recognizing the counsel of church leaders as valid? First, we can stop emphasizing missions as an obligation—as if two years service could do anything toward repaying Jesus for his

sacrifice. Second, we can stop viewing missions as a "rite of passage" without which men can never be worthy fathers or church members. Third, realize that not every male in the Church will be sufficiently prepared at the magic age of 19. Fourth, instead of using force, we can teach in love and seek to understand—instead of blaming. The large percentage of BYU students who found it an acceptable choice not to serve, indicates a change in thought for the better, a level of acceptance typical of the Savior, a realization that a mission doesn't necessarily make the man—or the woman—despite trite Mormon catchphrases. Δ

by bryan waterman

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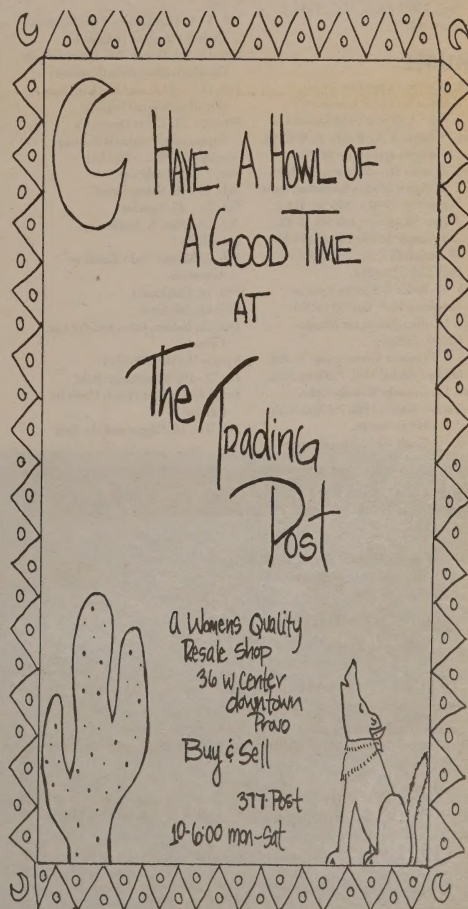
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OUR 3RD YEAR OF BUSINESS

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CALENDAR

If you would like something in the calendar call Brenton at 373-3833 or Sean at 375-1478.

THEATER

Feb. 5 - Feb. 17, "The Foreigner", Hale Center Theater.
Feb. 5 - Feb. 10, "Love is for The Byrds", Orem Hale Center Theater.
Feb. 14 - Apr. 6, "Dear Ruth", Orem Hale Center Theater.
Feb. 5 - Feb. 15, "Crossing Delancy", Margrets Arena Theater, HFAC. For tickets call 378-3875.
Feb. 19 - 29, "Guys and Dolls", de Jong Concert Hall, 7:30pm. Call 378-3875 for tickets.

THEATER GUIDE

Babcock Theater, 300 S. University, S.L.C. Tickets: 581-6961.
Egyptian Theater, Main Street, Park City Tickets: 649-9371.
Promised Valley Playhouse, 132 S. State St., S.L.C. Tickets: 364-5696.
Hale Center Theater, 2801 S. Main, S.L.C. Tickets: 484-9257.
Orem Hale Center Theater, 225 W. 400 N. Tickets: 226-8600.
Pioneer Theater Company, 1340 E. 300 S., S.L.C. Tickets: 581-6961.
Provo Town Square Theater, 100 N. 100 W., Provo. Theater: 375-7300.
Salt Lake Acting Company, 500 N. 168 W., S.L.C. Tickets: 363-0525.
Salt Lake Repertory Theater (City Rep), 148 S. Main, S.L.C. Tickets: 532-6000.

MUSIC

Feb. 6, Winter Choirfest, Provo Tabernacle (100 S. University), 7:30pm. Call 378-7444 for tickets.
Feb. 7, Battle of the Bands, ELWC. 1. The winner appears on MTV.
Feb. 8, Swim Henschel Swim, Iceburn, The Mighty Mighty Bosstones 8pm Pompadour (740 S. 300 W. S.L.C.). Tickets \$8 advance call 467-4742.
Feb. 9, Siouxie & The Banshees with Wonderstuff, 7:30 at Kingsbury Hall. Call 581-6261.
Feb. 12, Rickie Lee Jones, 8pm at Kingsbury Hall. Call 581-6261.
Feb. 12, Afterglow at the Marriott Center, 7:30pm.
Feb. 6, Lawrence Green, guitar recital, Madsen Recital Hall, 7:30pm. Free.
Feb. 11, Guitarist Ricardo Cobo, Madsen Recital Hall, 7:30pm. Call 378-7444 for tickets.
Feb. 12, Cindy Child, clarinet recital,

Madsen Recital Hall, 7:30pm. Free.
Temple Square Concert Series
All concerts begin at 7:30 in the Assembly Hall and are free.
Feb. 14, University of Utah Showcase Concert
Feb. 15, BYU Department of Music "Singer of the Year" finals
Feb. 19, Lawrence Green, classical guitar
Sundays, Choir Broadcasts of "Music and the Spoken Word," from 9:30-10:00 a.m. Please be seated by 9:15 a.m.
Thursdays, Mormon Tabernacle Choir rehearsals, 8:00-9:30 p.m. Free.
Utah Symphony
Feb. 7 - 8, Raymond Leppard, Conductor: Handal Concerto Grosso No.11, Harp Concerto No. 6; Tchaikovsky Symphony No. 5.
Feb. 14 - 15, Joseph Silverstein, Conductor: Beethoven Violin Concerto, Op. 61
Feb. 28 - 29, "Swing Time", Manhattan Rhythm Kings
Call 533-NOTE for tickets and info.

FILM

BYU Film Society, Varsity Theater
Feb. 6, Inherit the Wind
Feb. 13, Adam's Rib
Feb. 20, The Wrong Man
Feb. 27, Harvey
shows are at 4:30, 7:00, 9:30; Tickets \$1
International Cinema call 378-5751 for info.
Feb. 5 - 8, The Kitchen Toto (English), Distant Harmony (English)
Feb. 11 - 15, Freeze. Die. Come to Life. (Russian), Black Rain (Japanese)
Feb. 18 - 22, Life and Nothing But (French), Avalon (English)
Feb. 25 - 29, El Sur (Spanish), Peppermint Fiedlen (German)
Varsity I, ELWC, 378-3311.
Feb. 7 - 11, Carly Sue
Feb. 14 - 18, Robin Hood
Feb. 21 - 25, Paradise
Feb. 28 - Mar. 3, Awakenings
Late Night
Feb. 7, Bill and Ted's Excellent Adventure
Feb. 14, Ladyhawke
Feb. 21, Footloose
Feb. 28, Indiana Jones and the Last Crusade
Varsity II, JSB, 378-3311.
Feb. 7 - 10, What About Bob?
Feb. 14 - 17 Wild Hearts Can't Be Broken
Feb. 21 - 24, Slipper and the Rose

Feb. 28 - Mar. 2, Dutch Movies 8 Call 375-5667 for current listings and show times. Only \$1, \$1.50 on weekends.

CINEMA GUIDE

Academy Theater, 56 N. University Ave., 373-4470.
Avalon Theater, 3605 S. State, S.L.C., 226-0258.
Carillon Square Theaters, 224-5112.
Cineplex Odeon University 4 Cinemas, 224-6622.
Mann Central Square Theater, 374-6061.
Scera Theater, 745 S. State, Orem, 235-2560.
Tower Theater, 875 E. 900 S. S.L.C., 359-9234.

DANCE

Feb. 12 - 15, "Ballet in Concert", Pardoe Drama Theater, 7:30pm. Call 378-3875 for tickets.

ART

Jan. 24 - Feb. 28, Art Department Faculty Show, Gallery 303, HFAC.
Museum of Church History and art, 45 W. Temple, 240-3310.
Springville Museum of Art
Feb. 19 - Mar. 15, 20th Dec Foundation All-State High School Show

USEFUL TELEPHONE NUMBERS

Osmond Fan Club Hotline, 798-9440.
White House, 202-456-1414.
Governor, 538-1000.
Center for Women and Children in Crises, 374-9351.
Air Quality Hotline, 373-9560.
Utah Bureau of Air Quality, 536-4000.
Uinta National Forest, 377-5780.
Current Sky Info, 532-STAR.

General BYU Campus and Community Info, 378-4313.
UTA, 375-4636.
Alcoholics Anonymous, 375-8620.
LDS Social Services, 378-7620.
BYU Ombudsman, 378-4132.
BYU Standards, 378-5219.
Free Hearing Test, 373-5219.
Time and Temperature, 373-9120.

REVIEW RADIO

Student Review Live airs this Thursday from 11:00pm to midnight and this Saturday from 5-6pm on AM 960. Call and say I love you. 373-9600

SUNDANCE

Feb. 21, "Ski Mother Earth Vertical Challenge". Raise money to benefit Utah projects of the Nature Conservancy and Natural Resources Defense Council by asking sponsors to make donations for each vertical foot skied. For info contact the Sundance Resort, call 225-4107 for info.
Sundance Indoor Theater "Side By Side By Sondheim", Fridays and Saturdays at 8pm. Tickets are \$10. Call 225-4107 for tickets.

OTHER

Monday night poetry, 7-8pm, at Cafe Haven, 1605 S. State Orem.
Massages, full body, full hour, \$16, call 359-2528.
BYU Planetarium, Friday Nights, 492 ESC, 7:30 and 8:30 p.m., call 378-5396.
Geneva Steel Plant Tours, MTuWFr at 9:00 a.m. and 1:00 p.m., free Call to reserve a spot: 227-9240.
Hansen Planetarium, 15 S. State, S.L.C.
Shows include Laser Beatles, Laser Bowie, Laser Zeppelin, Laser Rock, Laserlight TV and Laser Floyd. Info 538-2098.
Readings of local women writers,

Mondays, A Woman's Place Bookstore, 1400 Foothill Drive #240, Foothill Village, S.L.C., free, call 583-6431.

EDITOR'S CHOICE

On Feb. 8, Swim Henschel Swim is playing with The Bosstones get your tickets now.
Don't miss the Sundance Film Festival for some of the best independent films in the country. Most of the films are at Park City with some in Salt Lake.

mann	
2.50	Bargain Hour For All Shows In (Parenthesis)
ACADEMY	373-4470
56 NO. UNIVERSITY-PROVO	
GRAND CANYON	(4:30) 7:10 9:50 R
CARILLON SQ.	4 224-5112
309 E. 1300 SOUTH-OREM	
JFK	(4:20) 8:00 R
MEDICINE MAN	Special Engagement (8:00) 7:15 9:30 PG-13
PRINCE OF TIDES	(4:20) 7:00 9:45 R
Star Trek VI The Undiscovered Country (8:15) 9:30 11:30 PG	
MANN CENTRAL SQUARE	4 374-6061
175 NO. 2ND WEST-PROVO	
Father of the Bride	(5:00) 7:15 9:30 PG
Hand that Rocks the Cradle	(8:15) 7:30 9:45 R
FINAL ANALYSIS	Special Engagement (8:00) 7:20 9:45 R
My Own Private Idaho	(5:20) 7:30 9:40 R

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